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The Same Need As in America

France Needs Lay Apostles To Win Back Fallenaways

REV. JOHN A. O'BRIEN

THE outstanding events of a trip to Paris are visits to the majestic Cathedral of Notre Dame, the Parthenon-like Church of the Madeleine, the great votive Church of Sacre Coeur on Montmartre and to the shrine of Our Lady of the Miraculous Medal. These mighty monuments to God attest the traditional faith of the French people as well as their artistic talents.

Paris is the capital of France and for many centuries it has been the cultural capital of Europe and of the world. The cobble stone streets of the older sections have felt the tramp of soldiers going and returning from countless wars. The names of its streets sound like a story of her distinguished men and women.

I was interested in getting an insight into the condition of the church and had a long conference with Father Augustine Arcibal, S.P.M., pastor of the Sacred Heart chapel at 86 Rue de la Tour. This is the parish church for Americans residing in Paris.

"What," I asked, "is the percentage of Catholics in Paris?" "The overwhelming majority," he replied, "is Catholic and about 70% have been baptized as Catholics."

"What percentage," I inquired, "actually attend Sunday Mass with regularity?"

"THE authorities sought to determine this recently by asking all those present at Mass to sign cards with their names and addresses. They then compared these with the lists of baptized Catholics in all the parishes. They discovered that only 18% were attending Mass.

"In some sections it ran as high as 50% and in others the percentage fell as low as 4%. The latter was true especially in the districts peopled by the working class—the proletariat. Our greatest losses have occurred among them."

"Is that why," I asked, "certain priests secured permission to don the garb of lay workers who never enter a church?"

"Yes," replied Father Arcibal, "that was their objective. It was a brave and courageous undertaking, and despite some mistakes, they have done some good. They've gotten some workers and their families back into the Church.

"But when a priest works all day in a factory and comes home at night, tired and exhausted, he is not able to do much priestly work. True, some would enter the homes of workers and say Mass right at their tables, as the members of the family sat and knelt about it.

"In the effort to make the Mass easier to follow, a few even said many of the Mass prayers in French. Some of the priests became deeply involved in the labor unions and were giving much of their spare time to such work."

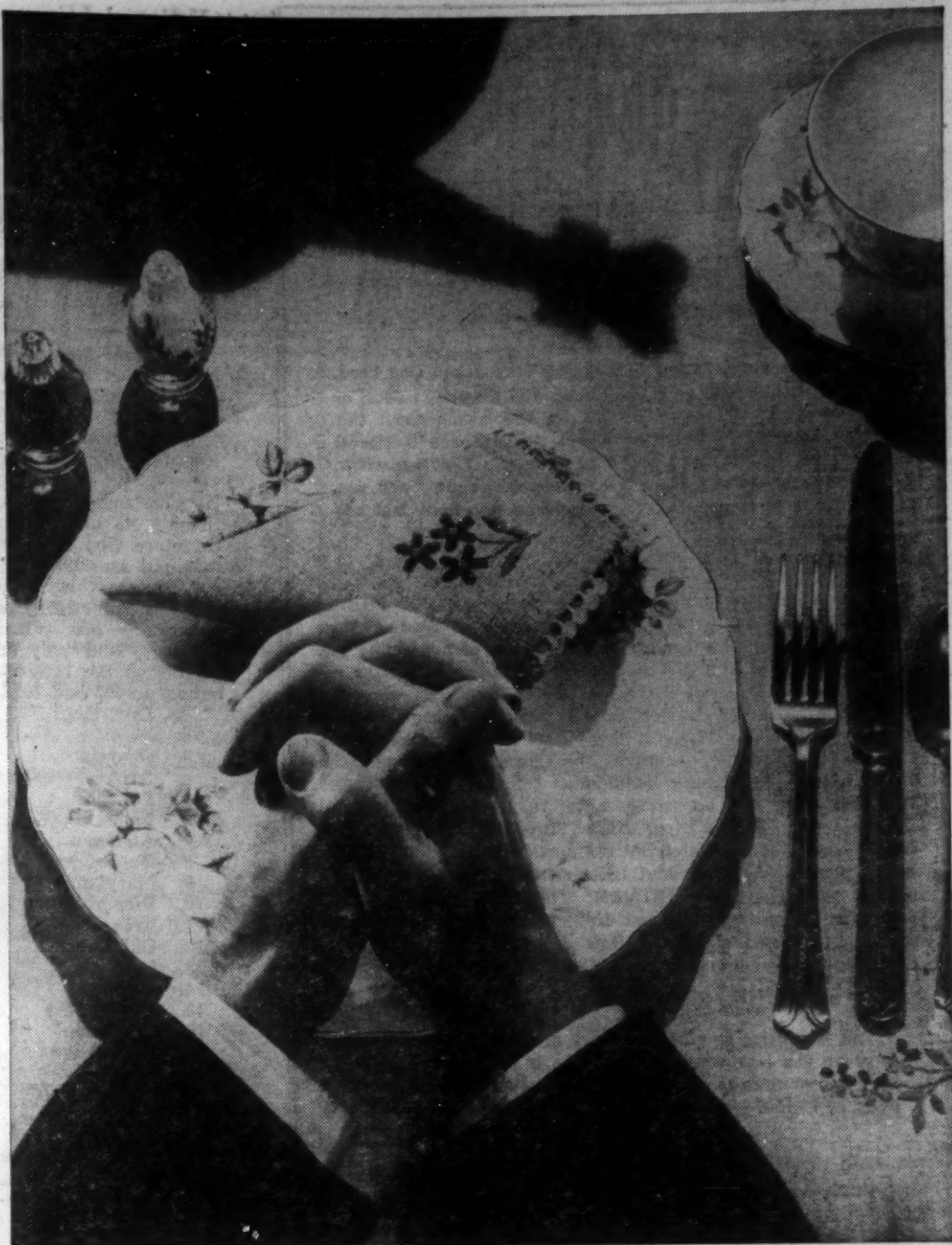
"Is the work of these labor priests still continuing?" I asked.

"Yes," said Father Arcibal, "under modified conditions which safeguard the priest and enable him to devote his time to priestly and spiritual work. It is being done quietly and little publicity is given to it now."

"What is the great need of the Church in France today?" I asked.

"MORE vocations to the religious life: priests, nuns and Brothers. There are many churches which are without priests and which have been without them for years. In the parish of Notre Dame de la Gare, for instance, there are more than 60,000 people. Ministering to them are the light secular priests under the pastor, Father F. Deleuze Maurice, along with three Jesuits acting as working priests.

"We need thousands of priests and religious," continued Father Arcibal, "to rekindle the faith of the French people, to visit them in their homes, and to instruct the children. The Church will continue to lose ground (Continued on page 7)



Thank God You Are An American Catholic

CHARLES DAVENPORT

THURSDAY is Thanksgiving Day. When we stop a minute to consider all the things we have to be thankful for, we hardly know where to begin or where to stop. As a broad sweeping outline we might say: "Thank God you are an American Catholic!" These are three things to be deeply grateful for: that you are, that you are an American, that you are a Catholic.

You really didn't have to be at all. Nothing, except God, had to be. God the Father, Son, and Holy Ghost were infinitely happy and needed nothing to add to their happiness. But just as a mature tree bears fruit, as a happy man sings, and as you share good news with a friend, they poured the wealth of creation out of their limitless goodness and generosity. Not because they had to but because they wanted to.

We may gripe about taxes and worry about bills, but when we pose Hamlet's query "To be, or not to be: that is the question," we come back in a voice of thunder: "To be! That is the answer!" Thank God we are.

Perhaps never in our history has it been made so clear what a blessing it is to be an American as during the last few weeks. We have seen thousands die behind the Iron Curtain in an effort to have the freedom we enjoy.

I am in the Immigration Department at the National Catholic Welfare Conference and every day aliens teach me what America means. I know Italians who want to come here so they can have work that will assure them enough food to eat. Displaced professionals such as doctors, engineers, professors are working in far-off lands as laborers and beg to come to the U. S. to give to it the skills their minds and hands contain. One half of a family — a husband or wife or child — asks for help in bringing the other members from Poland so that they may live out the rest of their lives together in the security and happiness of the United States.

To all of these, America is not just another country. It is the land of many freedoms — the right to life, to freedom of religion, to determine one's own life, to property, to earn a livelihood, to freedom of speech and press and assembly, to family relationship, to equality before the law and just judicial procedure, to share in the conduct of the government. Today so many millions throughout the world can look at us and say: "Thank God you are an American!"

Finally, on Thanksgiving we should be grateful that we are Catholics. Those outside the Church have a hard time understanding what it means to be a Catholic. As a convert, I have been both outside and in. G. K. Chesterton expressed what the Catholic Church meant to him as a convert and to all of us. He described it as "a view of the universe satisfying all sides of life: a complete and complex truth with something to say about everything."

There are many uncertainties in life that are troublesome but bearable: how long will we live? Will we ever be better off financially? But there are somethings in life where we cannot bear to be uncertain: What is the purpose of life? How can I attain God when I die? Let those matters and others like them be doubtful and the human spirit is broken. We need an infallible guide through life to heaven. It is our only hope for peace of mind. And that is what the Catholic Church is.

At least in two areas, in faith and morals, the two areas that matter most of all, we are certain of what is right and wrong. It is not an abuse or degradation of our intellect and will to submit to a divinely established infallible guide any more than a train is abused or degraded when it runs on railroad tracks. The tracks prevent it from going in many directions; in fact they compel it to go in only one direction — the right one. They are the only way it can go at all.

Thank God you are an American Catholic.



GOD LOVE YOU

Most Reverend
Fulton J. Sheen

"WHO is my neighbor?", a lawyer once asked Our Lord. We think the neighbor is one who lives next door, or someone from whom we can borrow the lawnmower. Our Lord said that the neighbor is not the one who is closest to us, but the one who is farthest away. The Samaritan, who was not a Jew, who lived in another country and was considered an enemy, was the one whom Our Lord said was our neighbor.

Now some bits of news from the "neighborhood" CHINA: A priest jailed by the Communists in China is reading Mass secretly in prison; his chalice is the tin top of a vaseline jar. SOUTH AFRICA: The government does not believe that the natives are equal to themselves; the Church does. So when the government withdrew support of our parochial schools because we educated native Africans, the Catholics began making sacrifices to educate the children. The Church believes that the 75,000 natives who receive Communion belong to a far superior race than those who oppose them, for they belong to the royal lineage of the King of Kings. TEMATANGI ISLAND: This tiny island once was populated by cannibals. Our missionaries recently planted 40,000 coconut trees on the island to make the people self-supporting. VIETNAM: The Communists seized a priest for celebrating Mass and drove nails into his head in the shape of a crown of thorns. How did the Communists know Christ was crowned with thorns? We do!

In His Name sacrifice a luxury or cut into your capital, to prove you love your neighbor who is so far away on the map, but so close to you as another member in the Mystical Body of Christ.

GOD LOVE YOU to R.G. for \$5 "My piggy bank is getting too fat, please share it with needy children." . . . to G.O.H. for \$5 "I am moving to Florida and I decided to hold a rummage sale of odds and ends of kitchen gadgets I did not care to pack—the enclosed amount was realized for the Missions." . . . to W.X.C. for \$500.00 given out of love of God . . . to Mrs. H.J.B. "Enclosed you will find ten dollars from my first substitute teaching check this year. My small contribution to the missions." . . . to K.B.W. for \$2 "Kindly accept this small offering I was saving for a Happy Birthday cake." . . . to D.J.O.C. "Enclosed is a sacrifice of two tropical fish I wanted for \$2 for the tropical Missions." . . . to B.M.F. for \$5 "Instead of buying my lunch, I will carry it next week." . . . to J. H. "I am 12 years old and I deliver the Tablet every week. I earned \$2.58 last week from my deliveries and I am sending it to you for your Missions." . . . to E.W.T. for \$8 "Stayed home instead."

She is everyone's Madonna, claimed by all men of all nations as their own. Every nation, every era, has its own conception of the Mother of God and the Mother of all men and in our day we have given Her a new title of Our Lady of Television. Surely you want her in your home—for your request and an offering of \$3 for the spread of Her Son's kingdom across the whole world, we will send you a statue of Our Lady of Television.

Cut out this column, pin your sacrifice to it and send it to the Most Rev. Fulton J. Sheen, The Society for the Propagation of the Faith, 366 Fifth Avenue, New York 17, N. Y., U. S. A.; or your own Diocesan Director.

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Editors' Views on Current Events

Right of Wrong

The Natural Life is Fatal

MAN'S natural animal instincts are polygamous. Nature soon wearies of the old and constantly craves a new experience. But we are not animals. And St. Paul says that if we live merely natural lives we shall lose our souls. Christ calls us to the supernatural and it was He who elevated marriage to the dignity of a sacrament, reaffirming its unity with the dictum, "What therefore God hath joined together, let no man put asunder."

However, with the decline of religion and the chilling of charity, more and more Americans are turning toward divorce, adultery, and polygamy. Here are some figures on the rate of increase in divorces between 1925 and 1953:

1. Dist. Col.	513%
2. Nevada	251
3. Georgia	189
4. Arizona	168
5. Florida	140
6. Idaho	137
7. Alabama	119
8. Delaware	95
9. Maryland	94
10. Virginia	90
11. Nebraska	86
12. Oklahoma	84
13. Montana	79
14. Arkansas	70
15. Connecticut	67
16. Wisconsin	67
17. Massachusetts	62
18. Texas	62
19. Utah	61
20. Maine	54
21. Mississippi	48
22. New Hampshire	45
23. Colorado	39
24. Kansas	39
25. South Dakota	39
26. New Jersey	38
27. Indiana	37
28. Ohio	33
29. North Dakota	32
30. Washington	32
31. California	30
32. Wyoming	30
33. Pennsylvania	29
34. Vermont	28
35. Tennessee	25
36. Illinois	23
37. Oregon	20
38. Iowa	18
39. Missouri	11
40. Michigan	8
41. Rhode Island (minus)	-2

This means terrific pressure on the Church. We were not surprised, then, to see the Lutherans yield and declare that they had been notably in error over the past 400 years, that what had been wrong since the time of Our Lord was now, as a result of popular pressure, all right in 1956—for the Lutherans have not the Holy Ghost. The Holy Ghost was promised to the Apostles and their successors—not to those who might bicker with them, whether over indulgences or whatever.

As always, the Catholic Church stands pat. No amount of pressure can ever budge her or make her surrender a position in belief or practice. She alone speaks with the voice of Christ in this 20th century. She alone has the Holy Ghost.—Father Richard Ginder.

Cheap Little Dictator

DURING the Hungarian uprising, when the people of that brave nation were trying to drive foreign troops from their soil, Tito's radio denounced the Hungarian patriots as bandits. Thus, says U.S. News & World Report, "the preservation of Communism as a world power is more important to Tito than national independence for Hungary, Poland, perhaps Yugoslavia as well. Titoism, it appears, was a phony, a false front for Moscow and for a brand of neutralism that invariably turned out to be pro-Soviet."

Nevertheless, this cheap little dictator heads the only Communist state still receiving U.S. aid. His airports are lined with jet fighters built in this country. His 30 divisions march with U.S. tanks, jeeps, and trucks. The sentries guarding Cardinal Stepinac are armed with U.S. rifles. Since

1948, Tito has received \$500 million worth of U.S. aid. More than \$300 million in U.S. relief funds have gone into Yugoslavia since 1945, and \$400 million in economic aid has been handed over in the same period.

To Catholics all over the world, of course, Tito is what Hitler was to the Jews. And most Catholics feel precisely the same when this Government sends their money over to bolster Tito's regime, as most Jews would have felt if Roosevelt had supported Hitler's Third Reich with American arms and dollars.

Disregarding the convictions and sensitivities of this country's 32 million Catholics, however, Mr. Eisenhower last month authorized another \$30 million of your money and mine to be spent in economic aid to Tito. The President withheld heavy military equipment and said he would keep the entire matter of aid under "constant supervision."

The folly of aid to tyrants is reflected in a report to the Brooklyn Tablet from a European observer:

"I wonder how stupid the United States can be. I am referring now to the deadline on aid to Yugoslavia which expires on the 16th of October and in which I read that our government (Continued on page 7)

In This Issue...

• IN ORDER to cover the whole area of family life and all its implications it is necessary, over a period of time, to call on authorities in different fields of experience and learning, and perforce on a variety of writers. In the past the editors of the family pages have not introduced these writers formally to OSV readers. We began doing so last week when Father Murchland began a new feature series.



Professor Sheehan

has also been active as a speaker, writer, consultant, arbitrator.

He has spoken, recently, to the Central Labor Union Assembly of Marion and Grant County, Indiana on: "Right to Work Law" Does Not Correct Abuses of Labor; and in Utica, New York to the Friendly Sons of St. Patrick on: Ireland's Gifts to America. He has written articles, for example, on "How to Buy on Credit" in the Ave Maria, and on "The American Pattern" in America. He has co-authored two recent books: *The Economic Aspects of Social Life*, a current text for Notre Dame students, and *The American Civilization*, published in Belgium, France and Italy, to promote better understanding of the United States.

He has served as a consultant for the Foreign Policy Committee of the Chamber of Commerce of the United States. He has been arbitrator in several industrial relations disputes. In 1951 he was awarded a national citation by the Marketing Association of the Port of New York, for his work in "promoting better understanding between management and labor groups."

He will appear in the family pages of OSV during the next six or eight months in an on-and-off series of articles on the general subject of "Money and Marriage." This general subject is one which Mr. Sheehan has often been called upon to discuss with groups of young couples. When we first talked about the series we talked in terms of what a young couple should know about family economics as a preparation for marriage.

The result is a kind of short course of ten titles covering basic problems and solutions that are part of the economics of family life for married people of all ages. Among these titles are: "Money and Family Happiness"; "Sensible Family Budgeting"; "Working Wives and Family Economics"; "Family Shopping, Wise and Unwise"; "The Two Faces of Credit and Debt"; "Wants vs Necessities." —E.S.G.

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November 18, 1956

4 OUR SUNDAY VISITOR

Money and Marriage

Income and Family Happiness

JOHN H. SHEEHAN

MAKING income match or exceed outgo is one of the major personal and family problems of today. For generations it has been a problem to some degree. But it has grown more acute these past 25 or 30 years, and particularly since the end of World War II.

"I just can't make ends meet even for necessities!" That's a remark frequently made or heard by many of us. What substance is there in such an attitude?

First of all, several groups of professional men and specialists advise us that a real problem does exist. Many doctors and psychiatrists insist that about 25% of all adult sickness comes from nervous disorders arising out of money worries, real or imagined. Respected judges contend that financial troubles play a major role in family quarrels and broken homes.

Many pastors, marriage counselors and social workers believe that economic insecurity and money-matter frustrations are often the underlying causes behind alcoholism and family irresponsibility. Many bankers and economists maintain that economic immaturity, carelessness and ignorance get more people into financial difficulty than does insufficient income. These and other authorities agree that money problems are growing more serious.

For some number of families, estimated between 15% and 20% of all, "inability to make ends meet" is undoubtedly true. It's true because of an actually inadequate income. Or it's true because of irregular income due to illness, lay-offs and other contingencies. For these people, a trying problem, but not a hopeless one, exists.

ON the other hand, many families and individuals have money troubles for reasons they can overcome if they will. Prominent among the reasons for their difficulties are these:

1. Some people do not carefully distinguish between actual necessities and imaginary needs. Unconsciously affected by clever advertising and salesmanship, and envious of the material possessions of others, they look upon many "things" as dire necessities which are often merely gnawing desires. For instance, a television may seem to be a "must-buy" when one lives where reception is good. But it's clearly no necessity even for a millionaire who lives beyond station range—not is it for anyone under any circumstances if he can't afford it.

2. Some do not face the fact that even large incomes must be "managed" if needs and wants are to be reasonably met. This means that



some sensible system must be used; such as a formal or informal budget. Otherwise we are likely to spend like a six-year-old who has found a twenty dollar bill blowing along the sidewalk.

3. Some seem unaware that shopping can be wisely or unwisely done. They ignore the fact that the item wanted often can be purchased for less in one store than in another; or cheaper if bought in one quantity than in another, or at one time better than another; or that there may be a substitute that is just as good or better, yet still less expensive. In forgetting these things, such people are missing an opportunity to make their dollars go farther, thus increasing their real income.

4. Some forget that saving something, rather than spending all, is really not outdated, but is usually both possible and rewarding. Actually, even saving done little by little is often the only sane way to acquire large items reasonably—without heavy carrying charges. And it is the only way to prepare as well as one can for emergencies.

For those unfortunate families whose incomes are truly inadequate and cannot be improved by themselves for the time being, help from outside the family is necessary. Such situations call for private aid or governmental assistance, matters not now being considered here.

Here and now we are concerned with families having incomes that appear to them to be not enough. When incomes seem inadequate, even though they are not, many such families are regretfully—or resentfully—unhappy.

How much income is enough is something that just can't be put down as an exact figure. What is sufficient even for necessities—for reasonable living—will vary greatly under differing circumstances. Certainly it will

differ from one section of the country to another. It will differ according to family size and ages; there will be differences because of occupation and job requirements, between city and country living, and in many other situations. For our purpose here, there is no magic figure or precise bench-mark to go by.

INSTEAD, the point is that our attitude towards what we have, or what we expect or would like, is often of greater importance than any income figure could be to us. The fact is that with exactly the same income, two families of the same size and circumstances may have directly opposite attitudes regarding this income. For one it will be "enough for now and a little to put aside." For the other it will be "not enough to make ends meet."

Why? There are many possible reasons, some of which have been noted. But perhaps of greatest importance is our attitude towards life in general, towards family life, and towards material things. As humans, we have the interacting faculties of judgment and free will, with which we say "I want"—wisely or somewhat unwisely.

Beyond reasonable food, clothing and shelter which all should have, there are other needs and reasonable wants, not the same for everyone. Also, while there's nothing wrong with material things, not all of a family's needs and wants are for material things. In many happy homes with modest incomes one finds there is time for love and laughter, though the house is without time-saving gadgets; one finds beds soundly slept in, though there's not an electric blanket or sleeping pill in the place.

Psychologists would call such a family "well adjusted." What this usually means is that the family has faced up to life as it is—with faith, hope and charity. One thing they've done is adjust material wants to income. Mom may dream of some day having a mink-trimmed coat, Pop may wish for a box of corona-corona cigars, and the kids may wish for a four-headlight auto. But nobody's mad because they have a wool cloth coat, a corn-cob pipe and a five-year-old car. One might say that such a family has a "wholesome attitude about material things" largely because they don't spend much time thinking about them, everlastingly wanting the things they reasonably can't have.

Many families like this have an income that is not large, but they have a good attitude about it. And they do other things about it. These other things will be discussed in subsequent articles.

Getting Along Together

Interest Pays Big Dividends

NORBERT ENGELS



RECENTLY at a summer lake cottage a very pleasant young mother told me, "I've been lust up here in the woods. My husband and children are crazy about fishing and swimming and hiking and all that kind of thing, but I go along just to be a good sport and not spoil their fun. I've tried not to let it show, but it has been really boring most of the time."

She went on to explain that one day wandering around from one neighbor to another to kill time she came across a new family, just moved in for a two-weeks vacation. The wife was alone, hand painting a large metal tray. She didn't care for the lake life either, she said, but as long as she had her hobby with her she

didn't mind. In fact, she didn't care—or even know, sometimes—where she was when the painting was going on. She never felt restless or lonely. Her husband could fish all day if he had a mind to, and the kids could live in their swimming suits and track in all the sand they wanted.

Did her visitor think she was cold and rather selfish? On the contrary, they enjoyed a very warm family life. They weren't in each other's hair all the time. The kids would bring her pretty leaves to copy, pine cones, bits of paper birch and brightly-colored mushrooms. The husband framed her pictures and caned the seats of old chairs she wanted to decorate. On the other hand, she reacted with gratify-

ing excitement when a nice bass was proudly brought in; she cooked the meals and kept the cottage clean and painted to her heart's content.

She showed her now-interested visitor how to do it and next day the restless mother bought tube paints and brushes and a book by Peter Hunt and started in. In less than a week she was head over heels in love with her new interest and was daubing attractive designs on old beat-up tables and mirror frames and cracked dishes, chairs and an old footstool. She painted her way all around the room and even out into the outbuildings, whose walls she lined with trees and fruits and flowers, streams and waterfalls. While the (Continued on page 13)

In A Deep Freeze Age

Faith Must Be Revolutionary

REV. BERNARD G. MURCHLAND, C.S.C.

THE greatest work of the Church in the modern world is to break through the barrier of routine and mass inertia. Her primary task is not to overthrow Communism or to set up a Christian Social Order. Her primary task is to make indifferent Catholics different—to make them good Catholics. The answer to the problems of the day is on a personal level. We cannot hope to do effective battle against secular institutions merely by raising up a parallel set of Catholic institutions. The Catholic Press is not the answer to the problem of the secular Press. We must fall back upon something more fundamental.

The sun does not attract by being aggressive or by the use of compulsion, but rather by the quiet warmth of its rays. Likewise the Church will not exert its greatest influence through the strength of its organization or the logic of its teaching, but by her deep faith in Christ that shines through her members. St. Paul's challenge to the individual Catholic has never been more urgent than at present: "In all things put on the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one."

The life of the Catholic is the only real weapon the Church has against the forces of godlessness. The Catholic in the shop or office; the example he gives in his home and neighborhood; his attitude on current issues—these are the Church's credentials. Others see Christ through us. We are His witnesses. What we do has its importance. But what we are ("for in Him we live and move and are") is of infinitely greater importance. What the world needs first and foremost is to see our faith actualized in our personal lives; to see the truth of the Gospel deeply embedded in our relations with one another. Failure in this responsibility is serious failure indeed. As Pius X complained: "The greatest obstacle in the apostolate of the Church is the timidity, or rather the cowardice, of the faithful." Each of us must possess the conviction that the world belongs to Christ and that He reigns through us.

It is a safe guess that many (perhaps most) of those who are known as 'practicing Catholics' are of very little use to the Church. I realize there is some danger in a statement phrased in this manner. It could be objected, for example, that at least the Church is of some use to them and that is the important thing. It is indeed the important thing. For we receive infinitely more than we can ever return. But it is not the whole thing. We cannot over-emphasize the point that what we give is the proof of what is given to us. The stony ground is unproductive because it is incapable of receiving the seed. The tree is sterile because it is not taking up the rich nourishment of the earth. Unless we understand that our faith implies a receiving and a giving on a personal level the word Catholic becomes an empty tag; and religion a decorative appendage.

The basic fact about the Church is this: the redemptive work of Christ is carried out through individuals. As Christ once worked through His human nature, so now He works through His Church-nature. That is to say, through you and me, through all those in whom He lives by sanctifying grace. We are His Church-nature. Our hands and voices and wills are His hands, His voice and His will. The Church has always taught this in the doctrine of the Mystical Body. We do not belong to the Church; we are the Church. Or, more properly, the Church is us. She is not an organization primarily, but a life—the life of all who live in Christ.

A Catholic must accept his faith as a way of life and not as a book of rules. He must achieve an intelligent understanding of it and come to terms with it in relation to the problems of the day. Faith is a totality. To believe means to be so filled with the thought of God that everything we do is directed towards Him. To have the sense of Christ means that nothing makes sense without Him. To be a Catholic means to develop, as Arnold Lunn put it, "a passionate concern for the supernatural."



This quality of maturity should be the distinctive note of our faith today. It should be, if you will, the modern faith. Its totality today must be greater than its totality, say, of the 14th century. The Church grows. The faith of its members in one age should strike a greater depth than the faith of a previous age. This is what our Lord meant when He compared the Church to a mustard seed. Gradually it reaches the stature of a tree. Its path through history is a continual line of progress towards its final perfection. That is why we who live today are called upon to make a new contribution.

Formerly it was possible to live our faith in a Catholic context. Today that is not possible. Our faith must now open its doors not on a pagan world, but upon a largely godless world. Our task is the unique task of sanctifying a secular world. This is an opportunity we have never had before. Our faith must reach out towards new goals. It must therefore be a faith not only adapted to its ancient, never-changing ideals but also to new needs; its life must be the inspiration not only of great feats of sanctity but also of temporal action; its sincerity must not only detach us from the world but give us a great compassion for the world.

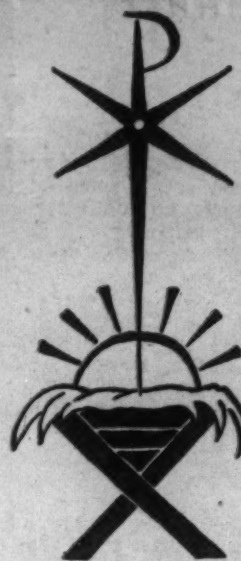
As the world evolves so must the mustard seed of the faith. It is always the same faith but it must always seek new expressions. That is why it is quite beside the point to pine after the "good old days." Whatever our admiration for the faith, say, of the 13th century we may be quite sure that it would be inadequate to meet our present needs. Whenever a new way of life replaced an old, the Church always profited by the change to examine its own methods and clarify its own truths through new definitions of dogma.

Faith must continue to be revolutionary. Faith is the one word that appears most consistently in the Gospels. It was the prime virtue in all the crucial moments of the Church's foundation and infancy. It was the force behind the Church's growth through history. It is in our custody at the present moment. How are we going to use it?

We live in a deep-freeze age; we cannot be expected to believe as did the Guild craftsman. But we are expected to believe. The visual tyranny of films, the subtle seduction of the written word and the thousand deceptions of demagoguery have confronted our faith with new problems. Yet in these lurk blessings in disguise. For here is an invitation, a command, to lower our nets into deeper waters and build new nests for the birds of the air. The new expression of faith today must be the faith of men and women who have read and understood the Gospels better than anyone before them.

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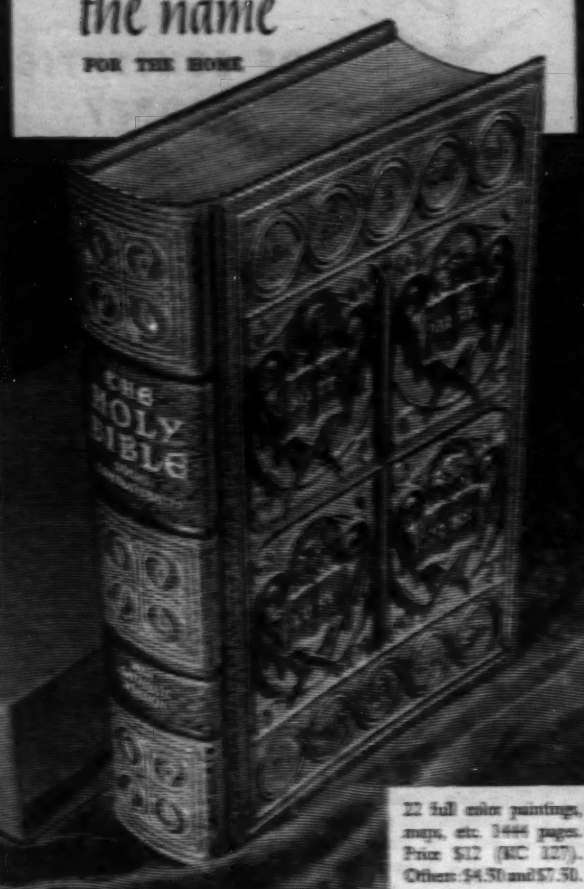
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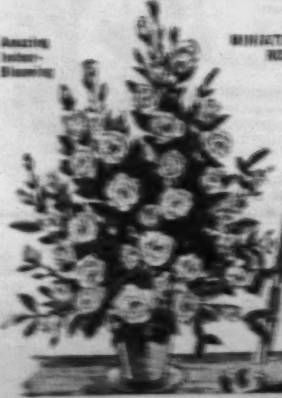
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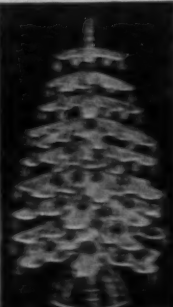
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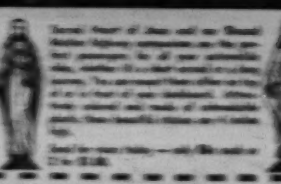
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Bird's Eye View

Balancing the Books

RT. REV. MSGR. JOHN S. KENNEDY

MEMBERS of most book clubs have no idea of precisely the type of book they will receive six months from now. Will it be a novel, a biography, a memoir, a work of history? They don't know. But members of one club can be absolutely certain of the subject to be dealt with in every book chosen for them. I mean the people who belong to the Civil War Book Club. There is such an organization, and it is apparently flourishing. Its editors have an enormous list of publications to pick from, since the writing and publishing of Civil War books is one of the principal national industries.

For the non-specialist, the books on that conflict pose this difficulty: that almost all of them deal with one phase, one segment, one personality, and it is difficult for the amateur to fit this into the whole. An overall picture is hard to get. Or was hard to get before the appearance of Bruce Catton's *This Hallowed Ground* (Doubleday & Co., Garden City, N.Y. \$5.95).

Mr. Catton, a former newspaperman who has turned out a number of distinguished books on the Civil War, here gives us "the story of the Union Side." To be sure, that is not the whole story; the Confederate side remains to be covered, and will be in the "Mainstream of America Series" to which the new Catton book belongs. But at least it enables us to see the war through, from end to end, with each of its developments in place and explained.

The book begins a few years before the war, in May, 1856, and sketches four developments occurring within the space of a few days. The first is Senator Sumner's censorious and inflammatory speech on slavery in Kansas, followed by violence in that state by pro-slavery forces, Senator Brooks' brutal caning of Sumner, and John Brown's murderous retaliation in Kansas. Thus does Mr. Catton suggest the debate in the country and the fierceness of the emotions involved.

He then shifts to the firing on Fort Sumter, and the war is on. From that point he traces its course, in the East and in the West. He takes us through the four terrible years step by painful step.

Much of what he writes has to do with the battles, and these he makes vivid and understandable. But much, too, has to do with politics and economics, with prominent personalities and the masses of plain people. In handling each he has a masterly touch, and all are woven into an uncommonly coherent whole.

This book is notable for clarity and balance, for lucid expository writing and for psychological and sometimes poetic overtones, for sharply drawn and subtly colored miniatures, and for grand, sweeping continuity, for its impactful portrayal of grim reality and for its leaven of humor. Fine in itself, it is a stepping-off place for more specialized books.

GETTING READY

ROMA RUDD TURKEL has produced a readable catch-all of a book entitled *Dry After Tomorrow* (P. J. Kennedy & Sons, New York, N.Y. \$3.75). It does have a major theme, but some of its contents are not exclusively related to that theme.

Mrs. Turkel undertakes to advise the young and no-longer-so-young on planning for the years of retirement and old age. Most of us fail to do so, either because we cannot conceive that we are going to age or just don't want to think about the prospect. But, should we survive, we are going to be faced with the problems of that period. They have defeated not a few of our elders simply because these men and women did not look ahead and get ready.

Some of the problems are financial. Others have to do with where one is going to live. Still others concern what one is going to do with one's time or to supplement whatever retirement income one will have.

On these—and more—matters Mrs. Turkel has sensible counsel to offer. It is realistic and constructive. Nor is it vaguely general. It gets down to cases, and the recital of personal stories shows that the author has kept her eyes and ears open, investigated, and done some thinking.

The cultivation of interests and hobbies is recommended, with examples, but the chief stress is on people. One of the worst bugaboos of age is loneliness—being isolated and out of things. That can be forestalled by friendships. But these will not suddenly materialize when needed. They have to be built up over the years.

Relatives are people, although it is sometimes maintained that there is evidence to the contrary. How to get on with them is discussed, as is one's dealing with the young and with children.

The best section of the book treats of the parish. True, its occasion is the retired and aged in a parish, but it states principles which go beyond these. The parish can and should do much for them (and instances of what is being done in certain places are most interestingly presented). But the parish is only as cohesive and active as the people in it, and the author reminds us of our neglected responsibility in this regard.

She does not scant the spiritual, and her suggestions on prayer and suffering are persuasive indeed.

She has many incidental observations to offer, such as "Overweight is, in most cases, a spiritual ill" and "St. Francis de Sales laid down, as one of the first duties of a devout person, the early making of a will."

GAY SECRETARY

OLD age, or even middle age, has nothing to do with Letitia Baldrige's burblingly gay (sometimes exhaustingly gay) *Roman Candle* (Houghton Mifflin Co., Boston, Mass. \$3.75). This is an account of the three hectic years which the very young Miss Baldrige spent as personal and social secretary to Ambassador Clare Booth Luce in Rome.

Eighteen pages suffice to survey Miss Baldrige's early days, education, first stay in Europe, work at the Paris embassy, job in Washington. On page 19 she is off for Rome.

She likes Rome; indeed, she is enthusiastic about Italy. She tells us why, at length. Mostly, it seems to be a matter of her having had a wonderful time there. She is not without discernment of the characteristic qualities of the Italians, and there is a measure of sagacity behind her appreciation of them. But one keeps thinking that it was largely because of her position that she was able to do many of the things which she most delightedly details.

That position she describes relentlessly in all its normal and incidental features. We are afforded a look behind the scenes or at least behind the facade which the tourist sees. It offers some amusement if little enlightenment. As for education, one hardly expects that from the diplomatic life. But it might have been well to omit some passages; for example, that concluding "These thank-you note sessions always turned into hearty laugh sessions for both of us, because hypocrisy is certainly one of the exigencies of diplomatic life, particularly in Italy."

PLAY BALL

NOVEMBER to March is a dull, hardly endurable season for the baseball fanatic. But his winter of discontent can be considerably warmed and brightened if he is the possessor of Charles Einstein's plump but breezy anthology, *The Fireside Book of Baseball* (Simon and Schuster, Inc., New York, N.Y. \$5.95).

Styled "a small library of the game's most pleasant literature," this ranges over the whole field of baseball fact and fiction, bringing together reportorial, imaginative, and critical efforts by a large roster of first-rate writers. There are photographs and cartoons in abundance. It is good, if sometimes rather raffish fun, from first to last.

Bread Upon Waters

GOD sees to it that what we give to the Church comes back to us manifold. We cannot outdo God in generosity. "Cast thy bread," says the Almighty, "upon the running waters; for after a long time thou shalt find it again." It comes back to us a hundredfold. — Rev. John A. O'Brien

France Needs Lay Apostles

(Continued from page 1) if means are not speedily found of weaning back the great toiling masses which have become almost entirely estranged from the faith."

"What percentage of the children," I asked, "attend parochial schools?"

"Only about 3%," replied Father Arcibal. "How are they supported?"

"The state provides some support, the pupils pay a little, while the parish must pay about 80%. The communists are actively opposing even that little help from the state. With only 3% of our children attending parochial schools, it is easy to understand how great masses of Catholics grow up with little or no knowledge of their faith."

"To help remedy that sad state of affairs the Church has organized lay women to act as catechists, and she gives them special training. They help to prepare children for their solemn Holy Communion."

"In France a child receives his First Holy Communion privately at seven or eight years of age. Then when he reaches the age of twelve, he makes his solemn Holy Communion. This is attended by his family and relatives, and is usually followed by a festive dinner at home. The catechists try to give the children three years of instruction before the latter event."

"How many Catholic parishes," I asked, "are there in Paris?"

"In the city there are 94, and in the suburbs there are 146. In the new churches being erected in the suburbs the altar is so arranged that the priest faces the congregation when he celebrates Mass. A loud speaker is on the altar, bringing his words to the entire audience. The faithful prefer this arrangement, and it makes for a more intelligent and devout participation in the Holy Sacrifice."

"In France and everywhere we must get our laity to participate more actively in all the work of the Church: in her devotions, in her apostolate to the churchless and the fallen-aways and in recruiting vocations to the religious life. We need more 'shoe-leather apostles' who will call at homes, instruct people and bring them to Mass and the sacraments. Stagnation and anticlericalism result when priests remain in the sacristy. They, along with lay apostles, must go out after the strayed and lost sheep and bring them back to the Master's fold."

Right or Wrong

(Continued from page 2) will continue to aid Tito. I wish Secretary Dulles or Mr. Eisenhower himself could come into our office on any Friday afternoon. They would see here at least 30 to 40 Croats with their Croat priest coming in for help and aid after escaping via Trieste from Communist-dominated Yugoslavia.

"They tell us that conditions are getting worse, that Communism is really flourishing in Yugoslavia just as in Moscow. The persecution of Catholics and of the Church is becoming more intense and severe. Every day hundreds and hundreds of Yugoslavs escape (Croats and Slovenes especially) from Yugoslavia into various parts of Austria and Italy. Many and many of them from Italy are coming into France. This does not account for the hundreds who remain in Italy or go into Austria every week. Why we should support such a government with one single penny of American taxpayers' money is beyond my conception."

"I wish that the old boys in the State Department could visit our office on a Friday afternoon, then they would cease talking about Yugoslavia and Tito as an ally and talking about Yugoslav refugees as escapees from the draft and as economic refugees, but they are truly refugees in the real sense of the word, refugees from all the horrors of a Red-dominated Communist Yugoslavia."

We note that Rep. Thomas J. Dodd of Connecticut declared in a message to the President that "a positive agreement to restore full religious freedom" should be a fundamental condition of any aid given to Communist Yugoslavia. "Right now Catholic clerics and laymen are in jail in Yugoslavia," he said, "and other Christians are constantly persecuted there because of their religious beliefs. . . . It is not fair or just to ask the American people to support a government which practices religious persecutions."

Rep. Michael A. Feighan of Ohio also tried to head off the President's extension of aid to Tito. His letter to Mr. Eisenhower stated that, because of continued aid, "the loss of American prestige with the people behind the Iron Curtain, our proven allies, . . . is, in my judgment, immeasurable."

Several Catholic organizations, such as the Knights of Columbus, have appealed in the past year for severance of aid to Tito.

Most recent anti-Catholic moves (partly financed by American aid, remember) have been the sneaking of anti-Communist propaganda into priests' mailboxes and then accusing them as enemies of the state, and searches of all seminaries, accompanied by demands for lists of first-year seminary students.—Father Richard Ginder.

She Was All Set For Last Journey

COLUMBAN Father Patrick Madden entered a small bamboo house in his mountain mission at Bhamo, Burma, to administer the last rites to a dying woman.

Since the house was devoid of chairs, he was asked by the man of the house to sit on an oblong box against the wall while the latter went to see whether the old lady was prepared.

The Columban soon discovered that she was indeed prepared as he overheard the following conversation:

"The priest has arrived."
"Good, good. What is he doing?"
"He is sitting on your coffin in the other room."

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Tom Casey by Bill Hackney

Artist Rick Hackney



ROGER



The Children's Week

Father Albert Nevins, R.M., Editor

QUOTE OF THE WEEK

"Of a good beginning cometh a good end."



Know Your Neighbors

People of Ecuador

ECUADOR lies between Colombia and Peru on the western coast of South America. It is known as the land of the Equator and has about the same number of people living there that live in Chicago.

Much of this country is covered by tangled forests and many snow covered mountains. The lowlands are dotted with brilliant purple and scarlet flowers.

Many scientists have studied the rare wildlife on the Galapagos Islands. These Islands lie 600 miles off the Pacific coast and belong to Ecuador.

More than half the people of Ecuador are Indians. Many of them are direct descendants of the Incas who were once in control. The rest of the people are of mixed white and Indian blood and are called Mestizos. The greater part of the people live high in the mountains. The rest live in the lowlands.

The standard of living for these people is very low. The Indians live in gayly colored stone and mud huts. However, the city homes resemble those in other countries of Latin America. Most of their food is made from corn or potatoes.

The Indians wear brightly colored ponchos which are blankets with an opening for the head to go through. They make a vivid picture as they buy, sell and trade at the market. The most famous market days are the Saturday Fair at Otavalo and the Monday Fair at Ambato. A popular sport in Ecuador is cockfighting. Almost every town has a pit for this sport. The Indians of Ecuador love music, too. They blow on

pan-pipes which they make out of reeds.

Agriculture is the chief industry in Ecuador. The principal crops that are exported include bananas, cacao from which cocoa and chocolate are made, coffee, rice and sugar cane. There are many valuable trees in Ecuador. More balsa wood comes from Ecuador than any other country. It is used in making rafts and as an insulating material. They have rubber trees and an ivory palm tree. This tree furnishes a nut which is used in manufacturing buttons.

Education in Ecuador is free. All children between the ages of 6 and 12 must attend school. However, not all the children do go to school. Half of the people of Ecuador cannot read or write.

Since 1897, Ecuador has had religious freedom. Most of the people are Roman Catholics. There are many Catholic missionaries working for God among the people of Ecuador.

What the Mass Means to Me

THE Mass is a sacrifice, the greatest ever offered. At the Offertory when the priest offers bread and wine to God, I offer my sacrifices. At Communion, we receive Jesus Christ into our souls.

When we go to Mass we pray to Jesus Christ to help us in our studies and other daily work. The Holy Mass is the greatest and most beautiful prayer that ever was or ever will be. Through the Mass, God is truly present on our altars and the Mass is the one prayer that God always hears. Its prayers include all we need to adore God, and thank him, and to ask Him for what we need.

At Mass we should pray with attention, devotion and reverence, because God is really present. The more we love Jesus Christ, the more graces we shall receive.

— Shirley Rockelhoff

Wise Old Owl

A WISE old owl sat on an oak;
The more he saw the less he spoke;
The less he spoke the more he heard;
Why aren't we all more like that bird?

— Selected.

Chat of the Week

GUADALUPE

FATHER RAY GRIBBIN

EVERY holy place we have talked about so far has been on the other side of the Atlantic Ocean, in the "old world." Does this mean that the "new world" has no holy places?

Well, before we make up our minds about that question let me tell you a story. Once, in Mexico, a poor man, whose clothes were old and worn, was hurrying down a hillside near Mexico City to go to Mass. Suddenly a beautiful lady stopped him. She told him that she wanted him to go to the bishop of Mexico City and tell the bishop to build a church on the very spot where she stood.

The poor man, whose name was Juan Diego, knew that the Lady must be from heaven and that he ought to do what she told him. So he went off to see the bishop.

Now, bishops don't mind building churches. But they cannot build a church for everyone who stops in to ask them to do it. They have to have a good reason for building a church. So the bishop told Juan Diego that he would have to have proof that a Lady from heaven wanted him to build it. Juan Diego said that he would ask the Lady for a sign.

He didn't do it right away. In fact, a few days later, when he was going to get a priest for his dying uncle, he came near the spot where he had seen the Lady. As soon as he realized that he might see her he tried to slip away. But the Lady stopped him. They talked together. Finally, Juan Diego told the Lady that the bishop would not build the church until he had a sign.

The Lady told him to go to the rocks and gather roses, even though it was not the time of the year for roses. Juan did what he was told. He found the roses and put them in his cloak. Then he went to the bishop to show him the sign. In the meantime his dying uncle became well again.

When Juan opened his cloak in front of the bishop

the roses fell out. But they were not the sign. On Juan's cloak was a beautiful picture of the Lady, Our Blessed Mother. That was the sign — a picture painted by a miracle.

Today the place where the Blessed Mother stood is called Guadalupe. On the spot there is now a beautiful church, and hundreds of thousands of pilgrims visit it every year.

Guadalupe, then, is a holy place right in our own "new world."

Book of the Week

Favorite Nursery Songs

IF you enjoy singing, whistling or playing a musical instrument, Phyllis Brown Chanian's *Favorite Nursery Songs* (Random House 457 Madison Ave., N. Y. 22, \$1.00) belongs in your library.

Many of the songs are actually singing games. Others are "add-it-on" songs and still others are rounds for the entire family to sing.

Children will love this happy, entertaining book which has been appealingly illustrated by Marjorie Torrey.

This book is one in a series consisting of the *Adventures of Robin Hood*, *Black Beauty*, *George Washington*, *Robinson Crusoe* and many other favorite children's stories.

LITTLE boys prefer to get their hides tanned while on their summer vacation.
—The Family Digest.

Catechism Review

Gifts of the Holy Ghost

WHENEVER our country had to fight its enemies to preserve its life and freedom the young men would be armed with weapons and they would go out to the battlefield to conquer the enemy army.

We, as members of the Church must also fight a war against the enemies who would destroy the Church.

God's enemies attack His Church by getting us to disobey God's orders and commit sin. So the Holy Ghost gives us our weapons to fight this war. They are special aids to keep us from committing sin. We call these special aids the seven gifts of the Holy Ghost.

We can think of the seven gifts as seven fiery darts to be used against the seven great temptations: foolishness, dullness, rashness, cowardice, ignorance, hardness of heart, and pride. These are the roots of all sins.

Here are the seven gifts of the Holy Ghost, our weapons:

1. Wisdom — This gift helps us to overcome foolishness, and to choose God's law at all times.

2. Understanding — This gift helps us to overcome



Modern Martyrs

Blessed Mary Hermine

YOU have studied about the history of China and will probably remember the Boxer Rebellion. This Rebellion was directed by the Chinese against all foreigners. In 1900 the Boxers were singing of their victories. They plundered Catholic villages and murdered 10,000 Christians.

On June 28, 1900, seven Franciscan Missionaries of Mary in the city of Tai-Yuan-Foo were urged to flee from certain death disguised as native women. The superior of these sisters was Mother Mary Hermine. She said, "We are not afraid of death nor of torture."

On July 5, they were arrested, their hands tied and were forced to walk the streets amid insults and curses. They were tortured and finally murdered by the soldiers and Boxers. Many missionaries and Christians died in this fashion.

On November 26, 1946, Mother Mary Hermine and her companions were seven of the twenty-nine persons beatified in the Eternal City as martyrs of the Boxer Persecution.

dullness by allowing us to understand clearly what God wants us to do.

3. Counsel — This gift helps us to overcome rashness by showing us the right way to act when we are puzzled and uncertain.

4. Knowledge — This gift helps us to overcome ignorance enabling us to understand all we need to know to get to heaven.

5. Fortitude — This gift helps us to overcome cowardice which would keep us from doing what is right.

6. Piety — This gift helps us to overcome hardness of heart by giving us a willingness to love and honor God, and all His children.

7. Fear of the Lord — This gift helps us to overcome pride by filling us with a respect for the justice of God.

Answer these questions:

1. What are the seven gifts of the Holy Ghost?

2. What temptation does each gift overcome?

3. How do the enemies of God attack the Church?

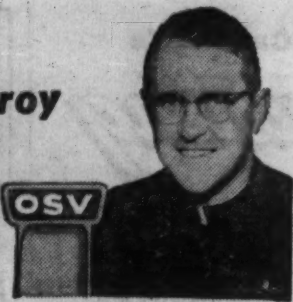
THINGS TO DO:

List a way each gift can help you in your daily life.

Father Conroy

Talking

OSV



Just A Fad . . .

ONE of the great excuses for doing or not doing a thing in today's living is "it's the fad."

Thus, you'll see many boys wearing caps. Five years ago no boy wore a cap — ever. Come rain or snow, sun or blizzard there was still no excuse for wearing a cap. But today it's the fad and as long as it is the fad boys will continue to wear caps.

Or the girls in Louisville may wear their bobby socks rolled down tightly around their shoe tops, while the girls in Denver wear them "standing up," after the manner of a race horse going to the post. In each instance whether the socks are up or down, it's the fad.

With faddists, no one knows what to expect. A fad defies convention, custom and sometimes even morality. It's a powerful motive.

Teenaged youth are especially addicted to fads. This is true because adolescence is a time of change. Manhood or womanhood, which ever the case may be, is just beginning to dawn. Values, convictions, attitudes are being formed for life.

For some this turns out to be a rather normal thing. They take it in stride. But for others, and this is the majority, it is a time of great mental stress, anxiety and worry.

They feel insecure. They are afraid of being different. They need time to think and to form their opinions. The result is that for the time being they take refuge in the crowd, in the gang. There they lose their identity and move with others. Many of the things they do are simply because "everyone else does it."

This is why the teen-aged adolescent youth is so ripe for fads. Anything which the majority goes for, he's right in line. He has to wear his clothes according to the current fashion. He adopts slang, bop-talk and racy humor. He gets a "steady." All this because it's the fad and everyone else is doing it.

To do otherwise, sets him out from the crowd and makes him a target for ridicule on the part of his friends. He would rather endure a beating than be accused of being different.

The pity of all this is that sometimes people never get over it. They remain "adolescent" all their lives. They just never grow up. They become enslaved to the customs, fashions and fads around them. They form no convictions.

They constantly watch others and do as the majority does. The world is full of such people. They can all be described in one word, "mediocre." They never rise above the mob, never do anything outstanding. As someone has put it they live under a sort of tyranny, the "tyranny of mediocrity."

It is a true tyranny, just as if a dictator were calling the shots. In this instance, the dictator is the fad, the current fashion or whatever "everyone else is doing."

Some fads are harmless in themselves. I suppose it doesn't make any world-shaking difference whether you wear a cap or not; whether you wear your socks rolled or straight up. The big question is can you resist following the fad when it's the *wrong* thing—morally, I mean? Because then it *does* make a difference. And the difference is sin!

HISTORY IN THE MAKING

NEVER before have youth been so favored, so very fortunate when it comes to the opportunity of observing history in the making.

We have opened up on TV many times for the type of programming this fantastic communications medium is offering the nation's youth. But we have only unstinted praise for the way the TV cameras have followed the United Nations debates in connection with recent world events. Every youth in the land has been the beneficiary.

There is tremendous merit too, in the TV newscasts by many of the medium's top commentators who have pointed out with the help of dramatic pictures the deadly struggle for freedom going on in Budapest, Warsaw and other Iron Curtain capitals.

The study of history has long been a weak spot in most of our schools' curriculum. Television and radio can change the situation overnight if these media continue the effective work they are now doing in recording history as it is being made day after day.

THE FIGHTING 69TH

THE FIGHTING 69th is a movement to stress the norms of social decency and purity as set forth in the 6th and 9th Commandments. It is open to all unmarried youth from the 8th Grade up.

Everyone who enlists in the movement gets a handsome billfold size pledge card as a constant reminder of his Christian ideals.

There are now over 500,000 young people in schools, youth organizations and in the Armed Forces enlisted in the FIGHTING 69th.

How about you? Your organization, your friends and buddies in the Armed Forces?

Send today for the free explanatory pamphlet and pledge card. Address to Father Conroy, FIGHTING 69th Headquarters, OUR SUNDAY VISITOR Building, Huntington, Indiana.

November 30 to December 8

at Our Lady's Shrine, Isabella St., Boston, Mass.

Novena to Our Lady of Lourdes



Dear Father:

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(accepted up to Dec. 8).

- | | |
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| ☐ health | ☐ success at studies |
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| ☐ sick friend | |

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Young men interested in the religious life can engage in many activities: teaching, foreign missions, working with underprivileged boys, cooking, office work, trades, printing, etc., as a Brother of Holy Cross. For

information and literature write to:

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Vocations — Women



The Light of Faith

must be kindled and kept burning in the hearts of Catholic public school children in the mission districts of our country.

Young ladies possessing the necessary qualifications and interested in joining a religious community devoted to such home mission work are invited to write today for further information to

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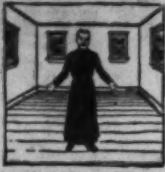
Our Sunday Visitor
Huntington, Indiana

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EMPTY HANDS ARE WILLING

Father Philip writes a touching appeal from Nellcampil, India. A year and a half ago he came to this uncultivated section with poor but energetic and hopeful pioneers and founded St. Sebastian parish. They have planted rice and tapioca for immediate return. The coconut trees won't yield for another eight years. Last year the crop fill their willing but empty hands with materials. We direly need \$3,000. Whether you can send a mite or much more. Please send it TODAY. God and His poor will bless you.



We feel that we can never picture fully the abject poverty of most of our missionary priests in the Holy Land and surrounding countries. They live almost entirely from Mass offerings. Last year we had only enough to give each priest a few every month. Please remember them with your MASS OFFERINGS.

IS THERE ROOM FOR GOD IN YOUR WILL? REMEMBER HIS NEAR EAST MISSIONS.

CHRISTMAS GIFTS MADE EASY—and more deeply significant. Arrange through us to have Mass offered by our missionaries for friend or relative. Or give to a mission chapel a sacred article in their name—like Mass Bell, \$5; Mass Book, \$25; Altar Stone, \$10; Picture, \$15; Chalice, \$40; Altar, \$75. Our NEW CHRISTMAS GIFT CARD will tell them. We enclose with it PRESSED FLOWERS FROM THE HOLY LAND.

THANKSGIVING DINNER

When you sit to eat your turkey, remember there are almost 900,000 Arab refugees from Palestine—the Lord's fellow-countrymen—who are begging for a loaf of bread or a bowl of rice. Won't LAND ROSARY made of olive seeds for each package you donate.



RAFIQ has just entered the seminary in Beit Jala, one mile from Bethlehem. We need \$100 a year for the essentials to train him during the next six years. The need for priests in the Holy Land is very great. Won't you help this poor lad by sending him this yearly sum in any convenient payment?

NO GIFT CAN ESCAPE GOD'S EYE.

YOUTH CRIES OUT. We appeal this week for new members to our DOLLAR-A-MONTH CLUB for our mission SCHOOLS. We call it the BASILIAN CLUB. The future of the Church is in its young. Won't you help us train the future Church? Join by sending your mite today and ask a friend to join also.

PLEASE, DEAR GOD

Ardently do SISTER ROMULA and SISTER PROTHESIA beg the good Lord to send them a benefactor. This year they began their two years training with the Clarist Sisters near Pallai, India. We need \$150 each year to keep



and train them. Won't you sponsor one by sending this yearly amount in weekly or monthly payments—or anyway you prefer? Your adopted daughter will never forget you in her grateful prayers.

Near East Missions

Francis Cardinal Spellman, President Msgr. Peter P. Tushy, Nat'l Sec'y

Send all communications to:

CATHOLIC NEAR EAST WELFARE ASSOCIATION

480 Lexington Ave. at 46th St. New York 17, N. Y.

Deaf Man Perfects Cordless Hearing Aid Worn Entirely on One Ear

PEORIA, ILL. (Special) — H. A. Lyons, who himself has been hard-of-hearing for over 25 years, today announced the perfection of a miniature electronic hearing aid that is so small that it is worn on one ear.

It weighs but a fraction of an ounce and can be slipped on and off easier than a pair of eye glasses. Wearers get all-directional pick-up and normal use of telephone. There is no clothing interference because it is worn at the ear, which is the natural way to hear.

Since the aid is tiny and is worn tucked behind the ear, it is practically unnoticeable. Mr. Lyons stated that, although it is powerful enough to fit the most severe hearing loss, it can also be adjusted for the millions of slightly hard-of-hearing who feel they are not deaf enough to bother with the more cumbersome aids.

It is suggested, if interested for yourself or a friend, to write to Mr. Lyons at 128 So. Monroe, Dept. 612, Peoria, Illinois, and he will be glad to send information at no cost or obligation to you.

for interested non-Catholics

A selection of handy pocket-size booklets explaining the Catholic position on many subjects. All well printed, easy to read and understand.

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Our Sunday Visitor HUNTINGTON, INDIANA

Charlie Callahan's Sportscasting

A Few Troubles

FRANK Leahy's former assistant coaches and players who have entered the head coaching ranks are having a few troubles. But there is an exception or two.

And, as time goes on, there will be more good news . . . I hope.

Most of all, Terry Brennan, a three-year regular at left half under Leahy, during the undefeated Notre Dame 1946-48 seasons, is suffering a bit. It is to be remembered that Brennan was the leading ground-gainer on the 1946 and 1947 teams. Terry, as the head coach of Notre Dame, will rebound. So will Notre Dame.

It is a statement made here before: "Terry will be there 25 years, so do not worry about him."

Being a Terry Brennan, as well as a Frank Leahy admirer, the latter would have liked a Brennan statement to his team, after a recent losing effort: "You did your very best. So, when you go out that door (indicating the dressing room door), hold your head high. You're still Notre Dame."

At Indiana, Bernie Crimmins, the head coach of the Hoosiers, lost his first three games, but began a recovery program by winning the next three.

Johnny Druze, at this writing, was still seeking his first win, at Marquette. However, the Warriors have an outstanding freshman squad. So, do not worry about Druze, the old captain of the Fordham "Seven Blocks of Granite" club of 1937 . . . back when Frank Leahy was the line coach at Fordham.

In Canadian circles (a circle I'll come back to a bit later), Bill Earley as general manager, business manager, publicity director, and assistant coach, had a few troubles at Toronto, as did Wally Ziemba, assistant at Vancouver.

Both, however, stand as outstanding coaches, as the lad would say: "In my book."

Meanwhile, Harry (Mickey) Connolly, coached by Leahy at Boston College, is doing an excellent job at Xavier of Cincinnati, as are Mike Holovak at Boston College, Charley O'Rourke at the University of Massachusetts, and, the best of all, Bob Jauron at little St. Joseph's College in Collegeville, Ind.

THE St. Joseph's story. . . After an opening loss to Xavier (coached by Connolly), by a 13-8 margin, the Pumas, as they call the boys at St. Joe's, then won seven straight by a one-sided count. And it was a 66-0 victory over Ball State that clinched an undisputed Indian conference title for St. Joseph. Now, the Pumas are being considered for the Refrigerator Bowl, played at Evansville, Ind., in December.

The St. Joe team has blanked five opponents. They have five backs who have scored five touchdowns or more. Their Ralph Tite is the state's leading passer with 11 touchdown tosses. It is interesting that little St. Joseph's College has but 816 students.

Athletically speaking, though, the Pumas have been in the limelight for the last several years. An alumnus, who happens to come from Princeton, Ind., has been doing all right at first base for the Brooklyn Dodgers. His name is Gil Hodges.

A FEW weeks back, I sort of deplored the fact that nicknames for top athletic stars seemed to be passing from the scene.

Then came a letter from Canada from a man who has a very catchy handle himself. The letter was signed: "Brian O'Brien."

I'll turn things over to Mr. O'Brien:

"No doubt you've heard of the wonderful game of hockey and the Montreal Canadiens 'Rocket' Richard—a great athlete in every sense of the word. There are others on the same team with well-known nicknames. Maurice Richard's younger brother, for instance, who is called 'Pocket Rocket' Richard. And Bernie 'Boom-Boom' Geoffrion. And 'Big Jean' Beliveau, the first 'perfect' hockey player, and the Canadian goalie, Jacques Plante, called 'Jake the Snake.'"

"We have another game up here called Canadian football. If you ever get tired of the many time-outs, fair-catches, etc. that make the American game so dull by comparison, try to make it up to Toronto for the Grey Cup game (for the Canadian championship), near the end of November."

"Here in Montreal, we have a football team of which we are very proud. And the biggest stars are American boys. You probably haven't heard much of Sam 'The Rifle' Etcheverry, who holds passing records surpassing any ever established in the National Football League. Then there's Hall Patterson, called 'Mr. Wonderful.' Hal is a spectacular defensive and pass-catching end. Also, there is the team coach in Montreal, known as Douglas 'Peahead' Walker."

Our apologies to Mr. O'Brien. It would seem that the Canadian sports writers still deal in nicknames. However, it should be pointed out that way back when Mr. Walker was a member of the American College Football Coaches Association he had the nickname of "Peahead."

And to start an argument, Mr. O'Brien, in the sport of hockey, I still think Howie Morenz and Eddie Shore were the greatest. (For late-comers I'll mention that Morenz played center for the Montreal Canadiens, and Shore was a defenseman for the Boston Bruins.)

PHILLIPS' MILK OF MAGNESIA



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Instructions for converts

This newly revised edition, written by Father Richard Ginder, explains some of the motives which lead more than 137,300 American adults in 1954 alone to enter the Catholic Church. Over 270 pages, paper cover, with discussion club aids. Only \$1.25 each postpaid from Our Sunday Visitor, Huntington, Ind.

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Inventors: Learn how to protect your invention. "Patent Guide for the Inventor" sent together with "Record of Invention" form will be forwarded upon request—without obligation Clarence A. O'Brien & Harvey Jacobson, Registered Patent Attorneys, 628-K District National Building, Washington, D. C.

—STAMPS—

Canada-Newfoundland collection including Early Issues, Commemoratives, Pictorials and High Values. Plus set of fascinating Triangle Stamps. Plus set of unused British Colonies. Plus large Stamp Book. All four offers free. Send 10c to cover postage. Empire Stamp Corp., Dept. OV, Toronto, Canada.

—MISCELLANEOUS—

Help this priest feed and clothe the poor, aid the sick, spread the Faith, educate low-caste children, replace "miserable sheds" for Holy Mass, help save these souls from Communism. Pennies, dimes, dollars too: Rev. Elias Jose, R. C. Church, Punalur, South India.

Free—St. Cecilia's Prayer Card. Write to Mrs. Frank J. Vogt, 43-47 81st St., Flushing 68, N. Y.



Give thanks by giving
this Thanksgiving

aid those in need overseas
give through your faith

PROTESTANT—
The Share-Our-Surplus Appeal

CATHOLIC—
The Bishops' Thanksgiving Clothing Collection

JEWISH—
United Jewish Appeal Special Survival Fund



CLOTHING COLLECTION: The above poster is being used this year in a Tri-Faith Program of aid to those in need overseas at Thanksgiving time. The 1956 Bishops' Clothing Collection is seeking 10,000,000 pounds of clothing for distribution to the world's needy. You can help by taking your donations to your parish center.

Interest Pays Big Dividends

(Continued from page 4) footstool was in process of re-birth the husband pretended he was going to plop his muddy boots on it. Shrieks of warning hissed out of the wife and the three young daughters. There was even an excited yowl from the cocker spaniel, who had snuffled in from his marshy frog hunting.

"Don't you dare!"

"Daddy, that paint's still wet."

"Don't let that dog shake himself! Oh-o-o. Git!"

No boredom there any more.

In our own family, whenever one of us would start a new project the whole gang would get in on it. A new spool bed under construction in the basement workshop found four-year-old Julie nailing the scraps together to make a doll cradle. David trying his hand at a new type of telescope mounting, and John taking a flash photo of the concentrated activity.

Where was Mother? Upstairs, getting a good meal together. Even so, she would dart down while the potatoes were boiling or the peeled onions were smarting her eyes, to take an affectionate, if blurry, peek.

If counting windmills and white horses can make a long trip short for the little ones, adult interest can destroy boredom and irritability for the parents. This may sound like negative reasoning, yet mature pre-occupations often result in positive productions, like beautifully-decorated old chairs.

Each activity is like a new panel of colored film projected onto the screen, while the former ones are still on file, never discarded. When our two sons went into the Navy as junior officers, the rest of us read everything in sight about life on a battleship or a big flat-top. We even studied their service manuals when they would come home on leave, and while I can't say we ever mastered celestial navigation or the mysteries of radar, we did have a pretty-well rounded out idea of life at sea. We also felt closer to our sons, even though one was in the South Seas and the other off the coast of Lebanon or Greece.

The world is so full of a number of things, and a person who is at least half-alive wants to know all he can about all of them: good books, building things, maps, hunting, loblolly pines and williwaws, people, strange names and foreign places, and why a wanigan is called a wanigan instead of a fanulot or a bazingaphone.

The Gospel Story

THANKSGIVING GROWTH!

ALBERTA SCHUMACHER

"THE day for Thanksgiving approaches!" say the headlines. What better way to show our thanksgiving than with the Holy Sacrifice every day if possible, and at least on Thanksgiving Day! Especially we should appreciate thanksgiving after Mass.

What better time for the kingdom of heaven to grow in our souls than during thanksgiving time after the Holy Sacrifice? How does the kingdom grow? It is Jesus Who grows, Who increases in our souls as we remain yielded and still with Him.

He is the Divine Leavening within us. Our spirits rise and our hearts expand like the housewife's dough kept free from outer drafts. Our Blessed Mother is the Housewife in our souls, ever busy at Her chores as Her Son grows, sorting and cleaning and eliminating faults to make room for the increase of Christ. Self has no more chance with Her in our souls than dust had in the little house at Nazareth. Our Thanksgiving time is Her cleaning time.

HAPPINESS comes when self really is forgotten. How can we be alone with God until we kick ourselves out? And that, as far as I have found, cannot be accomplished by kicking. Think of the clamor of "I like" and "I dislike" and "I resent" and "I hurt" and "I want" that self intrudes upon our consciousness when we want to be alone with God.

But self can be crowded out by Jesus and all His virtues. His virtues, not ours. Does He not come to our poverty of soul each time we receive Him in Holy Communion? Truly we have our little bit of heaven then. But the mustard seed must grow . . . the kingdom of heaven must spread in our souls until it eliminates the paltry kingdom of self, forever seeking the throne.

Just holding still and quiet in His Presence gives the virtues time to take root during thanksgiving. Then that which is the size of a grain of mustard will bear fruit during the day. It is all so much simpler than battling self by ourselves.

IF we know we have nothing to offer Him in thanksgiving but our knowledge of our nothingness, it is enough. It is humility which He prizes, and it leaves room for Him to grow. It leaves room for the Heavenly Housewife's garnishings which are Her joy after the sweeping and dusting of the soul is past.

We all prize our freedom. Yet most of us are "fenced in" by self, stunted in spiritual growth by self-limitations. Sometimes the very best prayer I can think of during thanksgiving is "Jesus, crowd me out!" "Jesus, grow in me!" Fifteen minutes of His growth, His expansion in our souls is ours for . . . the thanksgiving! It will enrich the day, every day, even unto eternity.

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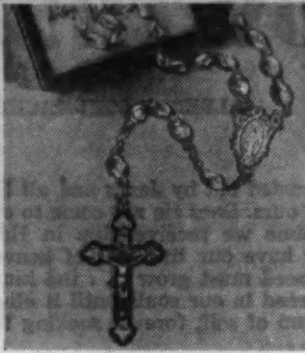
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A Guide to Family Entertainment

Looking and Listening

JOHN E. FITZGERALD

That Man Murrow

QUITE a few letters came in to me and to my editor about my mention of Edward R. Murrow's PERSON TO PERSON (CBS-TV) a couple of columns ago.

Evidently a few readers got the idea that my calling the program "interesting" was an endorsement of Mr. Murrow, his socio-political beliefs and all he represents to various groups.

The word "interesting" is a wide one and might be applied to such happenings as Russia's ruthless invasion of Hungary. But I do not say I praise this action. (If I did I would have been foolish in asking my editor Bill Fink to publish my friend Msgr. Bela Varga's remarks on Communism last week for some 2½ million readers.)

What I praised was the idea of the program whereby a noted person (such as Boston's Archbishop Cushing et al.) is interviewed at home by Murrow via television. On Nov. 23rd, for example, viewers will visit the beautiful Brentwood California home of Catholic orchestra leader Lawrence Welk.

Greensboro, North Carolina-born Edward R. Murrow is a controversial commentator of many years' experience (21 years with CBS). Besides winning the 1952 Best News Commentator Poll of the Motion Picture Daily (published by Catholic Institute of the Press award winner Martin Quigley), he was given the Collegian Award for "public service in journalism" by a Catholic college in Pennsylvania (La Salle, 1954). But this is neither here nor there.

In writing this column I always presume my readers understand that a mention is not a recommendation. I try to stay out of politics for this is an entertainment column. I speak of the art and entertainment value of films, television, music etc., not the politics of the people participating.

TODAY and next Sunday will bring Uncle George and Uncle Malachy back to the ABC radio network for two more appearances on the CHRISTIAN IN ACTION series. The programs are sponsored by the National Council of Catholic Men.

The rev. Urban Nagle, O.P., well known Dominican playwright and founder of the Blackfriars Guild, creates the character of Malachy, a retired Irishman who enjoys philosophy—especially when he can upset Uncle George, a pompous businessman with little interest in organized religion. Plenty of thought and chuckles permeate this November series. Music is provided by the Our Lady of Angels Seminary Choir of Niagara University. The Rev. Robert J. Rivard, C.M. conducts.

ON Wednesday, the 21st, the U.S. Steel Hour will present its first musical offering, "Tom Sawyer." John Sharpe will play the title role in the musicalized Mark Twain classic. Jimmy ("I Saw Mommy Kissing Santa Claus") Boyd will be Huck Finn and newcomer Bennye Gatteys, the 15-year-old girl whose appearance on "Name That Tune" won her an understudy role in Broadway's "The Diary of Anne Frank," will play Becky Thatcher. It should be worth watching over CBS-TV.

WITH Thanksgiving week here there are many things we can all be thankful for. If I ever drew up a list it would fill up a couple of columns. There have been many wonderful things happen to me throughout the year. Many personal blessings and favors. A list would have to include all the friends who have written me and welcomed me to the pages of OSV; Bill Fink, my editor, who sponsored my trip to Hollywood to meet and talk with industry leaders and stars. His generosity resulted in "Looking and Listening" being even more authoritative and (I hope) interesting.

I'd have to thank the many people I met on this trip, the many readers I've met through their kind letters, the many people in the motion picture, television and recording industries whose friendship has helped me know more and more about my field. All in all, there are too many fine

people to thank publicly. I think I'll just give them what so many of you readers have given me: a heartfelt and grateful remembrance in my prayers.

MOVIE REVIEWS

THE GIRL HE LEFT BEHIND (Warners)—I had some of the biggest laughs I've had this year at the antics of Sgt. Clyde (Murray Hamilton) in this film of life in the peacetime army. Tab Hunter starred as a young draftee, Natalie Wood played his girl friend. Everything started out fine and it seemed like we were in for a darn good little comedy. They had given a clever treatment to a problem very prevalent in the minds of some of our future soldiers.

Then something happened that soured the whole thing. It turned the whole picture into a hypocritical film for me. It was a "love scene" that went bad. It was a scene that very prudently stepped around an issue and thus made it even more obvious. It's a scene tailored so that the studio can say "What's the matter with you, you must have a dirty mind or something?" It's also a scene that will have in-the-know teen-agers nudging each other and asking "did she or didn't she stay in his hotel room all night?" It's a stupid little scene whereby after proclaiming her high ideals of marriage, the young girl pitty-pats up to the door of the young man and, dewey-eyed and trembling, evidently changes her mind about the matter.

The gripe is in the effect of the scene on the age group seeing this picture. Advertised as "The boy with the barracks bag and the girl with the overnight case," the film all of a sudden goes sour morally. A show business "turkey" for Thanksgiving.

THE BAD SEED (Warners) is a strange film. Excellent in its acting; asinine in its ending and misleading in its advertising. Adapted and added to from the Broadway play, it mutilates a neat little horror story to emphasize that evildoers must always repent and sin must always be punished in this world (Heaven and Hell to the contrary). As a Broadway play it asked for and got the audience to suspend its disbelief as it presented a grisly tale of what might happen were criminal traits inherited. The play then went on to paint a picture of a fiendish little girl (Patty McCormack) who disposes of those in her way as neatly as she would flip a pigtail. As acted by the Broadway cast the film is a collection of some of the most convincing performances ever recorded. Nancy Kelly as the mother, gradually awakening to the fact that her child is a mentally unbalanced murderer, gives a heart-wrenching performance of Academy Award calibre. Henry Jones, Evelyn Varden and Eileen Heckart join moppet McCormack in masterful acting jobs. However the play's ending has been changed and softened to a syrupy pulp. Where before the mother had died and the child lived on to multiply merry murders, this effective and obviously fictional ending has been changed. The mother after having shot herself (in one ear and out the other so to speak) recovers. The child in a perfect illustration of what Basic Drama classes would call *deus ex machina* gets polished off by a well-aimed bolt of lightning. A pity such an ending and such an ad campaign should spoil the integrity of the performances of such a fine picture.

An excellent pamphlet, THE LEGION OF DECENCY, was recently published by the America Press (70 East 45th St., New York City 17). Written by the Rev. Avery Dulles, S.J., recently ordained son of our Secretary of State, John Foster Dulles, this explanation of the much-talked-about rating group is thorough and readable. Copies are 15c.

The saying "From the sublime to the ridiculous" might well be reversed, for after making a film from the overpublicized best-seller "Bonjour Tristesse," Otto Preminger ("The Man with the Golden Arm") will film "Saint Joan."

While in France as the American judge of the Cannes Film Festival, he acquired the screen rights to the George Bernard Shaw play. Preminger plans a heavy publicity campaign for his search to find an unknown actress to play the lead.

Why I Like Texas

DALE FRANCIS

It wasn't until I read it in these pages a few weeks ago that I knew OUR SUNDAY VISITOR's family had expanded to include a sizeable hunk of Texas. That made me feel good because no one has a kindlier feeling than I do towards Texas. It was in Texas I met Barbara and it was in Texas I became a Catholic.

I was an ordinary GI and when Uncle Sam set me down deep in the heart of Texas I didn't fight it. Lots of GIs did. Because there were more GIs in Texas than anywhere else, Texas was the most cussed out state in the union. GIs cussed it out for a wide variety of reasons—none of which was the real reason. The real reason was they weren't home and that's where they wanted to be.

But I didn't fight it. I figured I was in Texas and if the folks out there liked it so much then there must be a reason. So I looked around for the reason and it was real easy to find.

There was an open friendliness about the people. There was an open beauty in the country.

Uncle Sam kept me there three years, most of it in a town called Big Spring. It was there I met Barbara and we were married in the post chapel. It was there, in that same post chapel, that I was received into the Church. Along with being born, those are two of the three most important things that have happened to me and if for no other reason than that two such wonderful things happened to me, I'd like Texas.

But during my stay there I got around. I put on war bond shows all over West Texas, meeting people, selling bonds. I'd been a Methodist preacher before I went into the Army and in the days before I became a Catholic I preached in many towns. For a couple of years before I became a Catholic, I attended Mass regularly, every Sunday, often on week days. And the Protestant churches that invited me to speak knew this and so when I got an invitation to preach a Sunday morning sermon, they would give me the time of Mass in the town, too. The last sermon I gave as a Protestant was in Colorado City at a Presbyterian church and before I preached I went to Mass at a little Spanish church.

Those last months I gave Catholic sermons—I talked about Chesterton's "Orthodoxy" that last sermon—and the Protestants who invited me knew it. After I became a Catholic, the minister at the First Methodist church called to ask me to fill in for him and when I told him I'd become a Catholic he said, "Well, come and tell us why." I didn't go because I figured a spanking new Catholic better be quiet for a little while and the Bishop of Amarillo probably wouldn't take kindly to the idea of a Catholic he didn't know speaking in the Methodist church.

I went to Mass several times in Fort Worth—I guess I won't offend anyone if I say that one of the things I remember best is that one Sunday, when I was still not a Catholic and still unused to the Mass, an elderly priest at a church in Fort Worth had to snap his fingers at an altar boy who got to thinking about something else and didn't get over quickly enough to move the Missal from the epistle to the gospel side. It made the altar boy—and me, too—jump.

Then the first time I was in Dallas, long before I ever had even the faintest idea I might become a Catholic, I bought some carved monk bookends and gave them to my Mother on Mother's Day because I liked the way Franciscan monks looked. That's not a very profound thing but it indicated the direction I was heading.

I guess that I'm sort of proud of the fact that when Uncle Sam did decide to send me overseas and I was shipped out of Big Spring, Joe Pickle, editor of the Big Spring Herald, wrote an editorial saying goodbye to me. Shine Phillips, who had been a landmark in West Texas since before the turn of the century, said goodbye when I stopped by at his drug store for the last time and he said something else.

"You'll be back. You've got Texas in your blood. You'll be back someday."

And you know, when I get to thinking that when we leave Cuba and look for our place to settle down and work in the states, it is going to be a place where there are Spanish speaking Catholics and where there are friendly non-Catholics interested in hearing more about the Church, I wouldn't be surprised but what Shine was right.

Anyhow, this is sort of a long-winded welcome to OSV's new Texas friends from a guy with a friendly feeling towards Texas.

A LADY reader told me once that she liked it when I wrote about the tarantulas, snakes, lizards and assorted insects we run into in Cuba. She said it makes her feel so good to know she doesn't have them in her house. This is an account for her.

The other night I woke up with the uncomfortable feeling something was walking across my chest. I grabbed at it. This was a mistake. I got hold of it. It felt big and rubbery for a split second and then it felt like a red hot poker. It jabbed me in the wrist, then the hand, then the chest and I yelled and leaped out of bed. Barbara, who thought I must have gone out of my mind, leaped out, too.

We switched on the light and sitting there on the bed was a three or four inch long black scorpion. I killed it. The only result was I got a mighty sore arm, some assorted pains in my armpits, neck and head and now a few days later I'm hitting the typewriter a little gingerly because I still have a red, hurting hand.

No lasting damage done except I figure that from now on we'll all sleep a little less easily, thinking maybe some creature may use us for the central highway.

But right here let me say a few words for Cuba. A native of Cuba, who has divided her time between the country and Havana, says she never saw anyone who has run into as many undesirable creatures as we have. When I killed a snake and a tarantula at our house she said it was most unusual and then as she was leaving saw her first tarantula on our front door screen. So understand you can safely come to Cuba without expecting the same luck we have. I don't know why we get them all. Barbara says she thinks maybe the devil sends them because he doesn't want us in Cuba. If so then I got news for him. "Won't work, Nick."

SPEAKING of many things... Along with that World Series perfect game, last baseball season established another precedent—a godson ran for his godfather on the day of his baptism. Rocky Bridges, who is a substitute infielder and the inspiration guy on the Cincinnati Redleg bench, was received into the Church last summer and Ray Jablonski was his godfather. That day Ray got on base and Birdie Tebbetts sent Rocky in to run for his godfather. I figure it isn't only a record in the National League, probably a record in the history of the Church.

One of the nicest letters I've received came from Father Rinaldo Rossi who is at Roy, New Mexico. Father Rossi, who writes for his diocesan paper, tells a mighty interesting story about his family and a nun. His grandfather went to school in Italy with a young girl who later learned she had a vocation. Then his mother was taught by this same nun and after she was married and young Rinaldo was born, the sister sometimes stopped by the family home and she'd hold and caress the little boy. Father Rinaldo likes this part of the story, but he was later teased by his mother who said that when sister kissed and hugged him he kicked his little baby feet at her—and Father Rinaldo doesn't like to think he may have kicked at Saint Frances Cabrini. But he says now that the Saint who kissed him when he was a baby has never stopped kissing him with many favors for he called on her prayers often when he was a missionary for 30 years in Burma. Father is a priest of the Pontifical Missionary Institute of Saints Peter and Paul, which was founded a little more than 100 years ago by Monsignor Joseph Marinoni in Italy.

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